

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 43.

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Vol. 1.

For the Christian Repository.

A prominent charge, brought against us by my opponent, is, that we "dishonor the Scriptures." A charge, which if supported by facts, would certainly justify a severe rebuke—but which, if it remain unproved, must involve the accuser in the guilt of calumny. Let us now examine the evidence adduced to prove the truth of his position.

First. He says, "I am willing to believe the majority of your Society agree, that the Scriptures were written under the guidance of the WORD or SPIRIT OF GOD, and are therefore to be held in high esteem." Now I would ask, How can it "dishonor the Scriptures" to agree, that they were written under the guidance of the Holy Spirit?—I cannot conceive how we could honor any Writings with a higher honor!—A more exalted character could not possibly be given to any communication either from men or angels! It is precisely the character which our blessed Lord gave to the doctrine which he preached. "My doctrine is not mine but his that sent me." John vii. 16. It is precisely the character which the holy Scriptures give of themselves. "No prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time (or as the margin has it—at any time) by the Will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21. To affirm that the Scriptures were penned under Divine influence—under the guidance of the WORD or SPIRIT OF GOD is to grant them the most transcendent excellence! It is the "NE PLUS ULTRA" of any production, whether the agent be a mortal or an angel from Heaven!—The truth is, that there is no society of people who can possibly hold them in higher estimation than we do—unless they pay them that honor, "which belongeth to God only." Neither is there any Society who has more reason to esteem them—none, as I conceive, who is more indebted to them, for the support of their peculiar doctrines, than the Society of Friends. Whilst on many important points, others wholly disregard their direct import, and by means of the weakest sophisms evade the force of the plainest Scripture truths.—We consider ourselves bound, in all cases, to act consistently with the clear testimonies of Christ and his Apostles.

Secondly. My opponent says, "You take from them every honorable epithet." Of the truth, or rather the falsity of this charge, our readers may judge from the former communications of "Amicus," as well as from the uniform testimony of the approved authors of our Religious Society. With special reference to the Inspiration of the holy men who wrote them, we call them "the Holy Scriptures." With reference to the divine truths declared by them, we call them "the Scriptures of truth." See Dan. x. 21. 2 Tim. iii. 15. This is the highest character that any of the inspired penmen give them, so that all the censure passed upon us, for not calling them by the various appellations which my opponent is pleased to give them, is a direct censure of the Prophets and Apostles, as well as of our Lord himself, who never gave them any other title than simply "the Scriptures."

"Some persons" says my opponent "are not aware of the tendency of your doctrine of Internal Light." This is very true as all of the communications of "Paul" addressed to us sufficiently prove—he is not aware that this Internal Light leads every experimental witness of its divine efficacy, into great humility—into an entire trust & dependence upon God for every religious qualification. It appears from his last communication, that they who reject the teaching, the leading, and guidance of the Holy Spirit, can preach, and pray, and sing psalms, and sprinkle their converts, and talk on religious subjects, just when they please—in a word that they can act without divine influence—can retail their notions and opinions just when and where their own carnal Reason may dictate. In this they clearly manifest the wide difference between them and the divinely commissioned Apostles of our Lord and Saviour Jesus Christ. "If any man speak" said the Apostle "let him speak as the oracles of God." In this sentence the Apostle alludes to the oracle of the SANCTUARY—the most holy place, wherein the ark of the Covenant was deposited, where

from between the Cherubims, God himself gave answers to his people when they consulted about momentous and important matters.—see 1 Kings v. 16. "If any man speak let him speak as this oracle," that is, let him speak as the Instrument through which God communicates divine counsel to his people—let him be so influenced by the Holy Spirit that he may give to others, not his own carnal notions, not the opinions which he may have received in Colleges or Theological seminaries, put the pure counsel of God—"if any man minister let him do it as of the ability which God giveth," not which man giveth, not which his education giveth, but which the HOLY SPIRIT giveth. This and this only is a pure Gospel ministry, let the dark letter-learned meddler in scripture phrases, say what he may to the contrary.

That this was the ministry of the primitive church is manifest, from many parts of the Apostolic Writings. "Now we have received not the Spirit of the world," not that Spirit which makes a mock of divine things, which treats the most solemn truths in a light trifling manner "but the Spirit which is of God that we might know the things that are freely given to us of God." Here the Apostle clearly points to the only infallible means of attaining the true and saving knowledge of the things of God, "Which things also we speak, not in the words which man's wisdom teacheth," not in the words and phrases of a heathenish divinity, with which my opponents communications abound, "but which the HOLY GHOST teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the SPIRIT OF GOD for they are foolishness unto him," and, therefore he speaks contemptuously of them—"speaks evil of those things which he knows not"—"neither can he know them, because they are spiritually discerned," 1 Cor. ii. 12. Jude 10. "My speech and my preaching" says the divinely illuminated Apostle, "was not with enticing words of man's wisdom but in demonstration of the Spirit and of power," 1 Cor. ii. 4. Now, I lay it down as an incontrovertible truth, that just so far as any ministry resembles the ministry here described, so far it is a Gospel Ministry, and no further, let those who contend for "Internal darkness," assert what they may to the contrary.

It is observable in my Opponent's last Address, that he passes over all the arguments in my former Essays to prove the reality and universality of Divine "Internal Light"—to prove its sufficiency for salvation to all mankind—My arguments were all drawn from clear Scripture testimony—from evidence which I consider irrefutable—from a source which my opponent calls the "supreme and only standard of religious truth." As he has not attempted to refute them by his own standard, I shall consider them as a monument of the truth of our principles, as well as an evidence that the tenets of my opponent are unscriptural. Instead of answering my arguments, instead of "keeping to the points in controversy," my opponent takes a course that better suits his purpose. He makes a great number of weak or groundless charges, and leaves them unsupported by evidence. By gratuitous assertions and begging the questions in controversy, he is enabled to make a great parade of consequences, which no more result from our principles than from the plainest scripture doctrines. This course might have succeeded some four or five centuries ago, when a blindfolded priest-ridden people, were persuaded to put their souls under the care of a selfish clergy, who took care to get their money, but cared for nothing else. But it ought to be remembered that we live in other times!—in times when many are not only disposed to seek the truth for themselves, but, under the blessings of civil and religious liberty, have grown up into a capacity for reflection, and a maturity of judgment, which will secure them from such puerile attempts to impose upon them.

I am much mistaken, if on religious subjects, my opponent be not a century or two behind many of his contemporaries—Calvin who lived 270 years ago, had some views on the subjects now in discussion, which prove, that he had much clearer light than "Paul"—which furnish evidence that his mind was illuminated to make a truer estimate of the nature and effects of Divine "Internal Light" than my opponent seems capable of doing. "We say," says Calvin, "that we

"have received not the spirit of this world, but the spirit which is of God, by whose teaching we know those things that are given us of God—The Apostle Paul accounts those the sons of God who are actuated by the spirit of God—but some will have the children of God actuated by their own spirits without the spirit of God. He will have us call God Father, the spirit dictating that term to us, which only can witness to our spirits that we are the children of God. These, though they cease not to call upon God, do nevertheless dismiss the Spirit, by whose guiding he is rightly to be called upon—He denies them to be the sons of God, or the servants of Christ, who are not led by his spirit, but these feign a Christianity that needs not the spirit of Christ!—He takes away the hope of a blessed resurrection unless we feel the spirit residing in us, but these feign a hope without any such feeling." See Calvin. Inst. Chap. 2.

What Calvin has said of some who in his own time "feigned a Christianity that needed not the spirit," applies with equal force to all modern feigners of the same kind. If my opponent had had as much light as Calvin on this subject, he would not have written to us against a doctrine, which is the peculiar glory of christianity—a doctrine which elevates it above any other Religion that was ever promulgated since the fall of our first parents from their paradisaical state. His Essays against this doctrine are so many Witnesses, commissioned by that awful Instrument, "THE PRESS," to go down to posterity, the Evidences of his dark and carnal state, whilst professing to be a Teacher of that Religion whose peculiar characteristic is "DIVINE INTERNAL LIGHT."

AMICUS.

To be continued.

From the Religious Remembrancer.

INDIAN CORRESPONDENCE.

Extract of a letter to the Editor from a Minister of the Gospel, dated

Baltimore, Dec'r. 25, 1821.

Dear Sir,—I send you some Indian Correspondence. I did intend sending you the original letters; but they have been handed about until they have become ragged. Some scores here have seen and read them, and will know that they have been faithfully transcribed. But some will likely suppose, that the language and sentiments are another's through the medium of those youth in Cornwall. That is possible; but to one who spent a delightful week there, in June, who heard and saw what the transcriber did, the supposition is extremely improbable. Besides, there is too much candour of soul inculcated and exemplified in that most interesting school, to warrant the supposition that a particle of pious fraud should escape thence under the sanction or connivance of the Rev. Herman Dagget, or his assistants.

Yours, NICHOLAS PATTERSON.

From DAVID BROWN, dated Cornwall, Nov. 26, 1821.

Dear Sir,—Gladly do I take up my pen to attempt addressing you according to promise. When you were here, you recollect Cornwall was ornamented with green leaves, and all nature appeared in bloom; and the gales from the south were felt. But now the alteration is very great. How much difference there is between cold and heat, even as respects the climate [season.] But how inconceivable and vast must be the difference between the pains of hell, and the felicity and glory of heaven! But to return: Cornwall and the vallies and hills which surround it, present to the eye

quite another scene. The cold north winds perpetually streaming from the frigid zone, glance over these hills in chilling abundance.

It rejoiced me when you were here, that most of your time was taken up in pleading for my dear kindred, who yet roam the wilds of America, destitute of the comforts of humanity: above all, destitute of the revelation of light and life in Jesus Christ.

It should cause every soul possessed of reason and feeling, to weep and pray over the wretched condition of their fellow men now in darkness. It is true that we Indians have long been a warlike people, and have been the subjects of the prince of darkness for ages past; and for that very reason, good people exert their power to christianize us. I feel grateful to the Christian public for what they have done; and trust that is but the beginning of a great reformation in the Cherokee, and other nations. What would have been my condition, had not missionaries come to my country and taught me? Had not God, by the instrumentality of missionaries, stopped my sinful career, where would have been my everlasting portion? The answer is plain in the word of God—in hell! And where will my heathen brothers plunge themselves? who are yet ignorant of the tremendous thunder of Mount Sinai, and of the unfathomable depths and pangs of hell? Oh, did the dear Christians of this country feel for the immortal beings destined to darkness forever, if not christianized, I know they would do more, yea much more, than what is doing at the present day. If the gospel is so precious to the soul, which it is without doubt, why do not the children of light spread it, that its peaceful influence may be felt to the ends of the earth? I believe that there is a heaven for an Indian? and that there is the same God and Saviour to go to: and that he possesses the same depraved heart; and that it is as necessary for him "to be born again," as for the most enlightened people on the earth.

May you be encouraged in every good work, and Christian philanthropy prevail in your breast during your short abode on earth. The time of my departure from Cornwall is yet unknown. I should be happy to call at Baltimore when the Lord sends me to my native land. Remember me affectionately to those who compose the Juvenile Mite Society. Perhaps if these lines should be perused by an enemy to the Indians, he would think me full of presumption; not to such do I write. Heathen mythology was once my favorite theme. But Jesus Christ has brought me, as I hope, from "darkness unto light." May "Jesus Jehovah, the everlasting God," bless you in the sacred cause.

Your's affectionately, DAVID BROWN.

The following is an extract from a long letter written by KUB-LE-GA-NAH, a Cherokee, who had the honor of being a beneficiary of the late Elias Boudinot, L. L. D. and the still greater honor of bearing his name.

Dear Sir,—As I presume that you are generally pleased to hear the subject of Indian concerns discussed; and as you desire to be made acquainted with the condition of those secluded from the healing wings of the Sun of Righteousness it may not be improper that attention be directed to them. Though I cannot say much from my personal experience, yet I have reason to bless God that he has cast my lot in a pleasant place, and that I have had a Christian heritage from my early days, (that was at Spring-place, with the worthy Mr. Gambold, a Moravian Missionary,) yet, from my personal observation, I can say a little. That the state of the Indians is awfully wretched, will appear evident, from their entire ignorance of Christ. Herein consists the great darkness of the world

which we call Heathen. We know that the Indians (few excepted) have never heard a word of Christ. Never have known the way to heaven; but against whom the law thunders and has its full force. And as we are told in the word of God "that there is none other name given under heaven among men whereby we can be saved" except that of Christ,—we must make the unpleasing conclusion, that the Indians, yea the whole Heathen world of 600,000,000 souls will, ere long, sink into the bottomless pit! Oh! is this a fact; or is it but an illusion!

Their views and speculative knowledge of God, (his unity,) seem to conspire with many other things to make them the objects of commiseration. It is true that the Indians believe in a Supreme Being, who created the heavens and the earth, and all living creatures. Yet they ignorantly worship Him, by supposing that He is to be persuaded merely by verbal application; or that his wrath is to be appeased by means of heroic achievements. Oh! much mistaken souls! when will you be extricated from this mire of delusion?

The immortality of the soul—They do know something about a state of existence beyond the grave, though attended with great indistinctness. But of what benefit will their little theoretical knowledge be, if not attended with holiness of heart.

Future rewards and punishments they admit; but they suppose that none will be consigned to the latter, except such as murderers, those who tell falsehood, commit larceny, and the like.—Each one considers himself too good to go to hell.

These, with many other things which the limits of my paper will not allow me to mention, constitute the state of the Indians whom the world denominates heathen and savage.

But shall we draw the gloomy inference that they surpass all other nations in ignorance; and that they have so far descended the declivity of savage barbarity that they cannot be reached by Christian benevolence? Such is the opinion of many, even at the present day. But I cannot, I dare not, I will not indulge such an inhuman supposition. We admit that they have been cruel: but not more so than others. To decide this question; let us resort to the history of man from the creation of the world. We shall find among the once favoured people of God, cruelties at which humanity may well shudder. In making these remarks, I do not, by any means, sanction or palliate the barbarous acts of Indians. A few vestiges of ancient prejudice seem to lurk in the minds of some. This appears evident from the objections advanced in opposition to the christianizing of the aborigines of this country.

1st. They say "that it will do no good, because of the ill success of former missionaries among them." But Christians will not shrink from duty, because their first attempts do not produce effects corresponding with their wishes.—What would have been the spiritual condition of this most favoured country, if holy men had conducted thus? What despotism of darkness would have swayed its triumphant sceptre, and held the inhabitants in its infernal chains.

2nd. objection. "The probability of our extinction." For this very reason Christians are more persevering to keep every interstice filled with benevolence.

3rd. "It will do no good, because of the wickedness of the whites among them." It is true, there are such people among them, and I do wish from my heart that such abandoned characters had never come into the Indians' countries to demoralize the natives, and make them more the children of hell than themselves. But this is not a sufficient reason why Christians

ought to disobey the positive command of Jesus Christ

4th. Some say 'we Indians are too indocile.' Whether this ought to deter Christians from their duty every candid person will determine; and whether we are truly more indocile than the generality of mankind, is not for me to decide. This I know, that all such objections will fall to the ground; and the sweet accents of the Gospel shall ere long, be proclaimed throughout the Indian tribes. And they are apparently now prepared for its reception. Now my friend and brother, I have written just as I've thought, and as you desired me. If I have written anything improperly; I hope you will freely forgive, and leave the subject to apologize for itself.

My present attention with respect to my studies is taken up with Natural Philosophy and the Greek language—With every sentiment of esteem I am yours respectfully, ELIAS BOUDINOT.

alias, KUB-LE-GA-NAH.

—ooo—
If any reader have useful Classical or Theological books to spare freely they will be disposed of, very advantageously in the excellent School at Cornwall; sent by water to Poughkeepsie they could easily be conveyed across to Cornwall, near 30 miles East, by a good public road. N. PATTERSON.

JOHN BUNYAN'S MEETING-HOUSE.

From the Christian Observer, Sept. 1821.

I was induced a few days since, to explore the ancient neighborhood of Paris Garden, for the purpose of discovering the old Meeting-house where the celebrated JOHN BUNYAN edified and delighted an audience which sometimes included in its number no less a man than the great Dr. Owen, and where Bunyan was so popular, that if but one day's notice was given, the meeting-house where he generally preached, would not hold half the people who attended. Three thousand have been gathered together in this remote part of the town, and not less than twelve hundred at seven o'clock on a dark winter morning, even in the week days.

I had no difficulty in discovering this ancient building. It is situated in Zoar-street, Gravel-lane. The larger portion of it has been occupied about twenty years by a working millwright, the rubbish of whose dilapidated machinery repose in silence with the dusty pew doors and fractured wainscotting of the ancient meeting. Part of the gallery yet remains, with the same wooden pegs still sticking in its front which once held the uncouth hats of those whom the gallant cavaliers of a former period pointed out to public contempt as 'Roundheads,' and 'Puritans,' but all of whom in common—whether Royalists or Republicans—have long since forgotten their mutual feuds, and passed to their eternal account. The double doors of entrance to this building are precisely the same as once admitted the worshippers of a former age, and the pulpit itself might yet have been in existence, but for the Vandalic exercise of the axe and the hatchet, which followed the occupation of this building for purposes of trade and commerce.

Immediately behind the building was the burial ground: no traces of which, however, now remain: for even "their memorial is perished with them."

CONQUEST OF PRAYER.

In the war of the revolution I was detached from the regiment to which I belonged, as a part of the guard of the British prisoners which were taken at Bennington, who were all ordered to Boston—One morning very early, when on our march, two of the British officers with whom I was walking, one an Englishman, the

other a Scotchman, proposed stopping at some farm house to obtain a drink of new milk. On entering the dwelling of a respectable farmer, we found the family at their morning devotions, and we stopped in the entry until they were ended.—In the course of the prayer, the farmer most devoutly praised the Almighty for the success of our arms, alluding to the capture of those very officers and their companions, without knowing that any of them were present.—After the prayer, the Scotchman said to his brother officer, "We can never conquer these people, God will be on their side." The Englishman looked very indignant and angry, and it evidently caused a coolness between them. I thought but little of this incident at that time, but it has often occurred to my recollection since, especially when I first read BURNS' "Saturday Night." The Scotchman had no doubt frequently witnessed scenes of family devotion;—it brought them home to his remembrance and served to ameliorate his feelings towards his rebel foes, as we were then styled by the British.

[Centinel.]

A BOSTONIAN.

Extract of a letter from Tho. Appleton, Esq. American consul at Leghorn, to his friend in Philadelphia, dated 20th Sept. received per brig Edward, D. Douglas.

"I have lately sent at the request of the Hon. Mr. Dana, president of the Agricultural Society, in Massachusetts, four bushels of the seed which produces our straw for hats, with the most Minute detail of cultivating, preparing and fabricating the hats, and I have no doubt of its success. Should this be the case it will soon put a stop to this great and expensive branch of trade to the United States. I presume, Mr. Dana will publish the mode of its cultivation, when this manufacture may be greatly extended; for the whole process from planting to its perfect bleached state for manufacture, is performed in five months, say from the middle of April to the middle of September. It is planted on rather lean grounds, and somewhat elevated; and four times as much seed, as is usually planted of grain on the same surface—these are the leading rules. I have introduced into the United States, the olive-tree in Georgia, the vines in Virginia and New-York, the hempseed of Bologne, infinitely superior to the Russian, flax of Cremona, which commands a double price of all other; and lastly, the invaluable Lupinella grass, which is now flourishing in most parts of the United States: for I have ever viewed it as a duty I owe to my country, though absent from it 35 years, to introduce into it every production within my reach, which may tend to our comfort and happiness. I hope every Consul has been guided by the same patriotic views. The Greeks are progressing with energy and dignity, while it is a cause which interests every honest man. The British and French cabinets are labouring to withdraw Austria from Russia, in the purpose of driving the Turkish government from Europe; how far they will succeed, is not easy to foresee, for, should Austria be biased by their menaces on Italy, he will then have to fear the terrible power of Russia, who has warmly at heart the accomplishment of his wishes. Russia might be in complete possession of Constantinople, before England could even indirectly assail him, for it is now too late to enter either the Baltic or Black Sea. The Russians have now an army of 300,000 men on the borders of Wallachia, and most certainly from the narrowness of her finances, Alexander would not have lavished this amazing expense, were he not determined to execute his projects. He has negotiated till they cannot assail him, and I have little or no doubt, but he will shortly commence hostilities;

besides, the war is popular in Russia, and when he holds Constantinople, he may make his own terms with the preposterous holy alliance.

THOS. APPLETON."

INQUISITION AT LISBON.

(Extract of a Letter.) "Lisbon, Oct. 20

"On the 18th of October, the Inquisition at Lisbon was thrown open for public inspection, and for the first four days the concourse of people of all descriptions, that crowded to view it, was so great, that the pressure at the entrance rendered it an enterprize of some risk. The building is a long oblong, with a garden in the centre; there are three floors, with vaulted passages, along the sides of which are cells of different sizes, from six by seven feet, to eight by nine feet. Each cell has two doors; the inner one of iron, the other of oak, very strong. As there are no windows in the cells on the ground and middle floors, no light is admitted when the doors are shut.

I saw in several cells human skulls and bones—most of them appeared to have lain there for many years, as I broke some of them with my fingers—others were hard and fresh. In a number of cells, the names of the unhappy inmates were written on the walls—some had strokes, apparently marking the number of days or weeks the victims of this horrid tyranny had been confined. On the wall of one cell, I counted upwards of 500 of these marks. On the wall of another of the cells was written, Francisco Joze Carvalho, entered here the last day of March, 1809, and remained as many days as there are strokes on the wall. On the wall of another cell was written, 'John Laycock;' the name had been covered with white wash, which had sealed off. There were a number of strokes under the name, and the figures 18 were easily made out, the others were obliterated. Some of the cells which had not been used for several years, were locked up, but the visitants soon broke them open. Human bones were found in many of these. In one was found part of a friar's habit, with a waist girdle of rope and some bones. The apertures like chimneys in some of the cells were closed—and I have been informed, that it was a common mode of putting prisoners to death to place them in these apertures which were then walled up, and quicklime being poured in from the top, a speedy end was put to their sufferings.

The spot on which the inquisition stands was covered hith houses in 1755, when the great earthquake happened, by which they were laid in ruins; so that the present building has not been erected more than sixty years.

For the Christian Repository.

The inquiry has more than once been made, Why in a paper like the *Christian Repository* whose avowed object is to circulate religious intelligence, any political matter should be introduced? The limits of this paper are already too narrow to afford a full detail of those interesting circumstances which characterise the present period; it is like robbing the children of God of their spiritual food, to give to the world what in the strictest propriety belongs to those whose "meat and drink it is to do the work of God," and to hear others are doing it likewise.

The political intelligence which occupies the Repository can certainly effect no good purpose, and probably may lead to evil. Many persons make this paper a part of their Sabbath reading in the family, and have long been laboring to expel Newspaper reading on that holy day. It has therefore caused no small surprise mingled with many painful emotions that the evil which they have been endeavoring to remove, should re-appear under a sanction so sacred, and in a form so difficult to censure. If the maxim be true that there should "be a place for every thing, and every thing in its place," it follows as a just inference that a religious Newspaper whose avowed object is to disseminate religious news is not the place "to record the rise, and fall, wars and

commotions of empires, states and kingdoms. He who is "God over all blessed for ever," has pronounced with his own holy lips, "my kingdom is not of this world;" and in a paper like this, the design is not only to circulate intelligence of his power and glory throughout the earth, but to awaken every christian to breathe forth with fervent desire "thy kingdom come."

If by devoting a column or two of the Christian Repository to politics, any accession is made to the strength of Zion, it is well,—if on the contrary, what purpose does it serve? "A house divided against itself cannot stand." There is no scarcity of religious matter; every corner may be usefully filled up with such intelligence as would cause the hearts of christians to burn within them. Many persons take this paper who see none of the other religious periodical prints of the day, and amongst them are those who need to have their hearts warmed and melted by repeated appeals and constant exhortations to "come forth to the help of the Lord against the mighty." As much ready matter is always at hand from various sources, there can be no scarcity, that would lead to fill up a vacant corner with politics; indeed it appears like saying "give place to me, for I am better than thou"—or at least equal, when I can rank side by side!

The present controversy, which is no doubt profitable to some, and has its uses, frequently occupies more than one page, and if the encroachment of politics continues, from half a column, to a column and a half (as was the case in the last paper) where it may be asked, will the enquiring eye rest on the glad tidings of a Saviour's triumphs and the Churches glory?—It may also be enquired, Will this paper fulfil its original design, or answer the expectations of those who rejoiced at its commencement and still breathe forth many prayers for its usefulness.

W.

As our mind is vibrating on the subject, we cheerfully insert the above—we had hoped to please the greater portion of our patrons by touching a little on the passing events of the day—if we have missed our aim we would gladly desist, especially as this would comport most with our individual opinion. We would be gratified to know the mind of others on this point.

EDITOR.

For the Christian Repository.

MR. PORTER,

One of my neighbors some time ago told me that you were publishing a religious newspaper, and that a Presbyterian and a Quaker "had got at holt in it." That they were both smart writers.

As I wished to see a Quaker and a Presbyterian dispute, I thought I would subscribe for the paper too—they have all come as I directed, and I am pleased with them,—think them well worth the money. They have much news about Missionaries and the Indians, and revivals, and other things which my wife and children are fond of reading. And for my part, I like very well to read what the Quakers can say, for their side, and what the Presbyterians can say for their side.

I have no notion of following on, as geese and sheep do, after the old ones in the flock, or, of being a Presbyterian or a Quaker or a Baptist, &c. because my father was. We ought to examine for ourselves—I am pleased with this dispute; they are both smart men, I think. And as they seem to love to write (likely they have nothing else to do, or they would not write quite so long,) I hope they will write on till they have handled all the points they wish to write about—and we will judge for ourselves, as they go along.

For my part, I always love to hear men debate, if they are right smart, and don't get angry; and these seem to be both good natured men. I am not used to writing for newspapers, but I thought I had a right to tell you my mind as well as others.

I hope you won't regard those people who don't love to hear men reason about subjects of importance—and what can be more important than to know which are right the Quakers or the Presbyterians!—What is reason given to us for, if we must not use it? What more important to use it about than religion? And how can we know, I ask again, which religion is the right one, the Quakers or the Presbyterians, till we hear what can be said on both sides? I am not willing to give up my reason and common sense for any man.

My Quaker neighbors get my papers and read them, on account of this debate—if the Quakers are wrong, they ought to change.—If the Presbyterians are wrong, they ought to change.

I hope Mr. Porter, you will let them write on, only, if they have any thing else to employ their time about, let them be a little shorter than they are.

A CHESTER COUNTY FARMER.

Man's best happiness, like charity, begins at home, and, like that, is apt to stay there; and home is sure to be just what the wife may make it.

POLITICAL EVENTS, &c.

CONGRESS.

SENATE.

Wednesday, January 23.

Communications were received from the Secretaries of War and the Navy, exhibiting a statement of the contingent expenses of the military establishment, and a statement of the contracts entered into by the Navy commissioners in the year 1821. A resolution was submitted to instruct the Navy committee to enquire into the expediency of providing by law for the building of an additional number of sloops of war for the protection of the commerce in the Gulf of Mexico, and of employing one or more frigates for the same purpose. The Custom House officers bill was re-committed to the committee on Finances. The subject of the appropriation of public lands was postponed to Tuesday. The resolution to amend the constitution so as to give the Senate appellate jurisdiction in certain cases was postponed to Wednesday.

HOUSE OF REPRESENTATIVES.

Wednesday, Jan. 23.

The bankrupt bill was taken up in committee of the whole. Mr. Stevenson delivered a speech against it, when on motion of Mr. Smyth the committee rose, and had leave to sit again. Thursday—The committee on Military Affairs was instructed to enquire into the expediency of reorganizing the regular army. A resignation from C. A. Rodney was received, and the speaker directed to inform the executive of Delaware thereof.

The Charleston Mercury says, that on the departure of the schr. Sarah Ann, from Havana, it was reported and believed that the Patriot, Com. Chayter had taken a large piratical schooner and had hanged the whole crew, said to consist of 60 or 70 persons, on Berry islands. We hope that our readers will not be shocked when we express our hope that it may prove true. A few similar instances of the application of summary justice will soon rid the seas of these free-booters. *N. Y. Am.*

At New-Orleans, Dec. 21st, the frost was so intense as to freeze water to the depth of nearly an inch, and two men were found in the streets frozen to death.

Our Navy.—Halifax papers, which we have recently received, manifest an evident chagrin at the success of our gallant navy in capturing pirates, and in thus protecting not only our own but also the commerce of Great Britain. Many vessels, owned in whole or in part in the British provinces, had been plundered by these pirates, while the British ships of war were employed in watching American fishermen, instead of protecting the commerce of their own countrymen. The British ship owners, therefore, though pleased at the protection afforded them, are not a little mortified that this protection should come from American ships. For ourselves, we feel not a little proud of their success. It is the deserved reward of the promptness of their gallant officers and crews in the discharge of their duty. Our government too deserves praise and confidence for listening to the claims of our merchants. It has resulted in the increased protection of our commerce, and in elevating the already proud name of the American navy. *Boston Patriot.*

MAHOMETANISM.

The last hold of the Prophet in Europe is giving way—Constantinople must soon fall in-

to the hands of Russia—then the power and glory of Islam passes off forever.

We request the attention of our readers to a letter on this subject from Thomas Appleton, Esq. our Consul at Leghorn.

If Constantinople falls, what is then to stay the legions of Russia from overrunning the plains of Asia! Alexander is the patron of learning and the friend of religion—wherever his armies go they will carry the Bible. They will open the way for the missionary of the Cross into every part of Asia, and the Sun of Righteousness will again shine on that country which first received his cheering beams!

S. Intel.

CHRISTIAN REPOSITORY.

SATURDAY, February 2, 1822.

AMICUS will excuse us for dividing his Essay—we cannot occupy more than one page with the subject hereafter.

The latest verbal accounts from Philadelphia, confirm the former fears, that the 23 children missing, actually perished in the conflagration of the Asylum!—they were lodged in the third story, from which the person who had the care of them, with difficulty escaped. A quantity of bones were said to be found among the rubbish, which seemed to remove all doubts on the subject.

The estimates for rebuilding this noble charity is \$18,000, a great portion of which is already raised, including a grant from the Legislature of \$5,000—the calculations are that they will raise about \$25,000 and that part of it will be appropriated to erecting a monument to the memory of those orphans who perished.—May HE, who is the "Orphan's shield," bless the donors.

We notice with pleasure a lengthy speech of Mr. Thomas, in our Legislature, in favor of establishing a Penitentiary in this state—it does honor to the head and heart of this rising genius. It may be fairly said of him in this instance, "if he does not obtain success, he does more, he deserves it."—We are ready to conclude that there can scarcely be a member of the Legislature, or a private citizen, but must be convinced of the utility of the Penitentiary system. Surely no man acquainted with the difficulty of convicting criminals, in our courts, can hesitate a moment in believing that this would in a great measure be removed, were the mode of punishment altered.—As the inducements to crimes are proportioned to the chances of escape, why not lessen those inducements by rendering punishment more certain.—There are several persons, now confined in New-Castle Goal, charged with house burning, of a degree which subjects them to death, if convicted; the whole property consumed would not perhaps exceed \$200, entirely detached from other buildings. Perhaps there could not be found ten men in the county willing to hang them for this, though they believed them guilty—the consequence must be they will escape punishment entirely under the present system—this is one instance among hundreds which might be adduced, to prove the voice of the country is opposed to our barbarous and unequal criminal code. What argument can be brought to combat this host of evidence?—Nothing but the expence!—And this itself has been proven under proper regulations to be visionary. We hope the present Legislature will hear the voice of their constituents, and act accordingly.

Some of those favorable to instituting a "Saving Bank," in this Borough, proposed a general meeting; others a select meeting in the incipient stage of the business—the latter will probably be adopted, and invitations sent out accordingly, next week.

The Methodists have lately established a mission among the Wyandot Indians. It is to be conducted on principles similar to those of other denominations; children are to be taught the rudiments of science, and the arts of life, while the more advanced in life are to be instructed as far as they will consent to receive instruction. Rev. J. B. Finley, is the appointed Missionary.

EFFECTS OF SABBATH BREAKING.

In Nantucket, on Sabbath last, Master William Mores was directed by his mother to walk

solemnly to the house of God and attend upon the sacred exercises of the place. But disregarding him who commands children to obey their parents and remember the Sabbath day to keep it holy, he stole away to slide upon the ice. But God could not keep his anger forever. The ice gave way, and the unhappy youth sunk to rise no more. Let this be a warning to others how they treat the Sabbath and the Sanctuary of their Almighty Judge.—

B. Rec.

On Sunday week a brother and son of a Mr. Griffith, of Philadelphia, while skating on the Schuylkill, broke thro' the ice and were drowned.

Anecdote.—Dr. Butler, late Lord Bishop of Durham, being applied to on some occasion for a charitable subscription, asked his steward what money he had in the house. The steward informed him, "there was five hundred pounds." "Five hundred pounds!" said the Bishop! "what a shame for a Bishop to have such a sum in his possession!" and ordered it all to be immediately given to the poor.

Departed this life on the eleventh of October last, Mrs. FANNY KEAN, a resident of Elkton Maryland—Seldom has the pen of eulogy been taken to commemorate the virtues of an object more worthy of its efforts, than the amiable female whose merits and loss, these lines record. Possessed with a kind, benevolent heart, and every valuable qualification which could endear her to her domestic circle, and numerous friends; with pleasing manners and active goodness, she was extensively and greatly beloved; and perhaps there never was a deprivation more sincerely mourned, than that which has occurred in her domestic circle, and society in general, by the removal of this excellent woman.—In her the poor and afflicted ever found a friend; and often has the bed of pain, and the pressure of sorrow, been soothed and alleviated by her tender and kind exertions. Her praise lives not alone in the lines of the biographer,—it will long exist in the sigh of regret,—the falling tear,—and in the mournful absence felt in scenes, where her cheerful friendship and benevolent goodness were wont to be.

But it was in the character of a christian she peculiarly shone.—In early youth she devoted herself to piety; and in an exemplary manner adorned the religion she professed. Her removal from time into eternity was happy,—She departed confident in "him who redeemed her;"—and in triumphant expectation of an entrance into the glorified enjoyments of the saints in Heaven.

Sweet saint! thine earthly cares are o'er—

Thy pains, thy toils, thy griefs no more;

And thou art gone to peace and rest,

In Heaven to be supremely blest:

Ah! can we wish that thou wert here;

Again to sigh, again to fear?

Again to tread this varied scene,

Where sorrows ever intervene?

Oh no! thou'rt blest in Heaven above!

Where all is joy, and bliss and love—

Where Jesus reigns, in glory bright,

'Mid rays of uncreated light.

Where pain can ne'er oppress thy breast;

Nor earthly cares thy soul molest;

"And all thy powers find sweet employ

In that eternal world of joy!" *Communicated.*

A LABOURER WANTED.

A FARMER, who is obliged to be much from home, wishes to hire for a year, to commence the 1st of April next, a labouring man, who can come well recommended for industry and judgment in Farming, and for religious character. A Methodist or Presbyterian would be preferred.—A man with a small family can be furnished with a convenient house. A single man will not be refused.

Enquire of the Editor of this paper, or at the Post Office in Coatesville, Chester County, Pennsylvania. Jan. 26, 1822.

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